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The Conference of World Religion 11th February 2014



Hazrat Khalifatul Masih V(aba) delivering the keynote address

Respected Delegate with Hazrat Khalifatul Masih V (aba)

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ



"I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I Solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah."

Ansarullah Pledge

ANSARUDDIN

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God is a Living God and so world should turn towards Him says Hazrat Mirza Masroor Ahmad

The World Head and Fifth Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad, delivered the keynote address at the historic 'Conference of World Religions' on 11 February 2014.

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ANSAR ARE HUMBLY REQUESTED THAT THEY NOT ONLY WATCH AND SUBSEQUENTLY READ THE FRIDAY SERMONS DELIVERED BY OUR BELOVED HUZUR AQDAS BUT ALSO SEE TO IT THAT THEIR FAMILY MEMBERS DO SO TOO. JAZAKAMULLAH

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Darsul Quran

"On those who believe and do good works, there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allah loves those who do good". (Al-Maida, 94)

The verse does not mean, as may be wrongly inferred, that if a person believes and does good works, he can take any food. On the contrary, it purports to lay down a condition the observance of which can secure a person against using a forbidden food, i.e., a food which is calculated to do him physical or spiritual-harm. The condition is that he should *fear God and believe, and do good works;* and it is evident that those who really fear God and believe in Him and do good works can never think of eating forbidden food. Indeed, a person may eat anything, if his partaking of it leads to his becoming pious and God-fearing; and it is clear that such food, the eating of which makes a person pious and God-fearing, cannot but be pure and clean, for it is only clean food which can bring about such a result.

Two important principles emerge from this verse: (a) that the things of this world having been made for the use and benefit of man are, as a rule, pure and clean; the forbidden things being only exceptions; that clean and pure food exercises a beneficial influence on man's spiritual development, which unclean and impure food produces an adverse effect upon it.

Moreover, the verse lays down three stages of spiritual progress for believers. In the first stage, believers fear God and believe and do good works, while in the second stage they fear God and believe, their belief being at this stage so strong as to become a natural and constant source of good works which become as it were part and parcel of their belief, and in the third and final stage they fear God and do good to others which is not possible without perfect belief and good works, the mention of both of which has consequently been here left out as being understood. Thus the words "and do good works" have been omitted in the description of the second stage, while the words and believe "have been replaced with the words" and do good" in the description of the third stage.

It should be noted that the expression "fear God" which has been repeated three times in the verse under comment is peculiar to the Arabic language and gives a very vast meaning, the root idea underlying the word being "to be ever watchful and to be ever taking God for shelter". Similarly the expression "do good" is very vast in its significance.

Darsul Hadith

Actions are Rewarded According to the Motives

Narrated by Ḥaḍrat 'Umar bin al-Khaṭṭāb, Allāh be pleased with him: I heard the Prophet of Allāh (peace of Allāh be on him and His blessings) say: "Verily deeds are (judged) by the intentions and for every one is a reward, according to his intention." (Bukhārī)

Explanatory Note

This subtle Ḥadīth throws a basic light on the philosophy underlying human deeds. It is evident that seemingly good deeds are of many types. Some acts are done by sheer force of habit, some in imitation of other people, and yet some for show and advertisement. But our Master, the Holy Prophet (peace of Allāh be on him and His blessings), says that all these deeds are barren of result, and carry no weight in the balance of the God of Islam, and that correct deeds are the ones done with a true intention and a sincere mind. Such a deed is the one that deserves a true reward from God.

The truth of the matter is that, so long as the heart of a man and his tongue and his limbs, i.e., hands, feet and other members, are not working in harmony in the performance of a deed, such a deed has no value. A true motive in the mind, testimony by word of mouth of this purity of motive, and hands and feet bearing practical witness to this honesty of purpose, make an act deserving of acceptance. If a person lacks in truthfulness of motive, he is a hypocrite. If his tongue bears no testimony to his inner feeling, he is a coward. And if his hands and feet do not act in harmony with his declared purpose, he is a poor performer. A truthful act therefore is one that is impelled by a true motive. With honesty of purpose, a man can make his seemingly worldly acts superior virtues of a religious character. The Holy Prophet (peace of Allāh he on him and His blessings) says, in this connection, that if a husband puts a morsel in the mouth of his wife, because it is the will of His Maker that he provide his wife with subsistence and see to her comfort, this act would therefore be certainly treated, in the presence of God, as an act of piety. But it is a matter of regret that many men in this world offer prayers, because they got into the habit, from early childhood. And again, there are many who observe fast because the people around them do so. And there are many of men who perform the pilgrimage, so that they may be known as Ḥajjis among the people and that they may be considered pious and so that their trades may prosper. This Ḥadīth of our Lord (may my life be dedicated to his service) voids all such actions. A false act, however virtuous it may appear to be, cannot be deserving of any reward from Allāh. Undoubtedly a truthful deed is the one that has, behind it, a true and pure motive, for, the reward of deeds is measured out in terms of motives.

From Writings of the Promised Messiah (as)

Allah the Exalted

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadrat Muhammad, the chosen one [peace and blessings of Allah be on him] on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death. [*Government Angrezi aur Jihad, Ruhani Khaza'in*, Vol. 17, p. 29]

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. [*Malfuzat*, Vol. III, p. 16]

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen? [Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 21-22]

God is a Living God and so world should turn towards Him

The World Head and Fifth Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad, delivered the keynote address at the historic 'Conference of World Religions' on 11 February 2014.

The conference was organised by the Ahmadiyya Muslim Community in the UK, as part of its centenary celebrations, at the famous Guildhall in the City of London. The theme of the much anticipated event was 'God in the 21st Century'. Around 500 delegates attended the conference, including faith leaders from various countries, politicians, and government officials, members of the diplomatic corps, academics and representatives of various NGOs.

The conference also received messages of support from Her Majesty, Queen Elizabeth II, His Holiness the Dalai Lama, Prime Minister David Cameron and several other dignitaries. During the event the various faith leaders considered what role religion could play in today's world and whether religion continued to be a force for good.

The keynote address delivered by Hazrat Mirza Masroor Ahmad sought to answer these questions in light of Islam's true teachings.

Huzur highlighted that all the major religions of the world taught the worship of God and love and compassion for mankind in their original form. His Holiness said that if these original teachings were upheld today it would lead to a harmonious society, free from conflict and war.

He also condemned governments across the world for prioritising defence and military spending above and beyond social welfare and humanitarian projects. Speaking about how the Founder of Islam, the Holy Prophet Muhammad (peace and blessings be upon him) responded to the most horrific and sustained persecution, Hazrat Mirza Masroor Ahmad said:

When the Holy Prophet (peace and blessings be upon him) gained victory over the sworn enemies of Islam, who in the past had left no stone unturned in their efforts to destroy the religion, he responded with peace and forgiveness.

Hazrat Mirza Masroor Ahmad said there was no contradiction between Islam's peaceful teachings and the fact that some wars were fought during the early years of Islam. He said that those wars fought had been defensive wars, fought not only to protect Islam, but also to protect the people of all religions. Huzur (aba) citing the example of the Battle of Badr, where 300 ill-equipped Muslims defeated a much stronger army comprising 1,000 soldiers.

Where on the one hand this was a victory for Islam, it was also a timeless triumph for every person who desires for peace to be established in the world. It was a victory for every person who desires for human values to always be preserved and it was a victory for all people who believe religion to be a force for good and for establishing peace in the world.

Huzur (aba) clarified that any wars fought

during the era of the Holy Prophet Muhammad (peace and blessings be upon him) or his four Rightly Guided Successors were entirely defensive in nature and fought only to "end cruelty" and "establish peace". However, later wars fought during the eras of certain Muslim monarchs were fought to expand kingdoms and gain power. Commenting on this, Huzur (aba) said:

> Those wars fought to expand kingdoms and to increase power were not in any way fought in accordance with the teachings of Islam as taught by the Holy Quran.

Hazrat Mirza Masroor Ahmad also added that Ahmadi Muslims believed the Founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian, to be the Promised Messiah and Mahdi and that he had come to end all religious wars, to bring mankind towards its Creator and to draw the attention of the world towards fulfilling the rights of one another. Hazrat Mirza Masroor Ahmad appealed for the people of all religions to work together towards creating a just society based on mutual respect and tolerance.

Hazrat Mirza Masroor Ahmad said:

> I hope and pray that we, who are the representatives of different faiths and religions, and who have gathered here today to practically demonstrate these loving teachings, all strive towards worshipping the One God, by treating His Creation with justice and by fulfilling their due rights. Certainly these are the original teachings of all religions. We should utilise all of our resources and capabilities to foster a better society, to help God's Creation and to spread love, affection and peace at every level. The urgent and critical need of the world today is to establish peace and faith in God.

His Holiness called on the leaders of all nations to prioritise social welfare above and beyond unnecessary militarization. The urgent and critical need of the world today is to establish peace and faith in God. If the world understood this reality then all countries, whether large or small, would not, in the name of defence spending, allocate millions and billions of dollars to expand their military capabilities. Rather, they would spend that wealth to feed the hungry, to provide universal education and to improve the living standards of the developing world.

Hadhrat Khalifatul Masih IV (aba) concluded by reiterating the fact that God is a "Living God" who continues to listen to the prayers of mankind. In order to protect ourselves and to save mankind we need to turn towards God Almighty and we need to attach ourselves to that Living God who did not forsake the Prophet Moses and his people and nor did He forsake the Prophet Jesus and his disciples. Nor have true Muslims been deprived from attaining the blessings of God and seeing their prayers accepted.

Earlier in the evening, a range of faith leaders and dignitaries took to the stage to highlight their respective beliefs. All of the speakers also took the opportunity to express their gratitude to the Ahmadiyya Muslim Community for organising such an event that promoted inter-faith dialogue. Rabbi Jackie Tabick, Joint President of the World Congress of Faiths said:

> We should be supportive of one another in our spiritual lives and be true to our own faiths whilst understanding and valuing the oneness amongst us.

Umesh Sharma, Chairman of the Hindu

Council UK quoted sacred Hindu texts highlighting the peaceful teachings of the Prophet Krishna. He also said that Hazrat Mirza Masroor Ahmad "leads by example" in his efforts to develop peace in the world. Rt Hon Dominic Grieve QC MP, the Attorney General said:

> The right of individual conscience is the basis of everything and so it is essential that people are free to practice their religions without coercion of any kind. I would also like to thank Your Holiness (Hazrat Mirza Masroor Ahmad) and the Ahmadiyya Muslim Community for its astonishing contribution to the United Kingdom.

His Holiness, the Dalai Lama Geshe Tashi Tsering, read a message from His Holiness the Dalai Lama, which said:

> Virtues of love and altruism are the basis of all religions and so a respect for all religions is essential. All religions are a means of inner-peace. I give my full heartfelt support to the Conference of World Religions.

Prof Kwaku Danso-Boafo, High Commissioner of Ghana read a message from the President of Ghana, which said, "This Conference will be a means of helping to bring peace in the world."

Sheikh Moafaq Tarif, Spiritual Head of the Druze Community of Israel said: "All the great religions agree on the Unity of God… Let us all come together and join hands together against violence." Dr Katrina Lantos-Swett, Vice-Chair United States Commission on International Religious Freedom, said: "I am always uplifted and moved by the spirit amongst Ahmadi Muslims. The Ahmadiyya Muslim Community is living proof that religion can be a means of peace." Dr Lantos-Swett also acknowledged the role of the late Sir Chaudhry Zafrullah Khan Sahib in negotiating the United Nations Declaration of Human Rights and the fact that he signed it on behalf of the State of Pakistan. Baroness Berridge, Chair of the UK Parliamentary Group on International Religious Freedom outlined the work of the Parliamentary Group and said that its objective was to "prick the conscience of Governments" towards establishing religious freedom.

Archbishop Kevin McDonald, representing the Roman Catholic Church, spoke of the World Day of Prayer for Peace organised by the late Pope John Paul II in 1986 and said that "today's conference is another moment of the coming together of the people of different religions in peace and justice." The Archbishop also read a message of support from Cardinal Peter Turkson, the President of the Pontifical Council for Peace and Justice.The Rt Hon Baroness Warsi, Senior Minister of State at the Foreign Office said, "It is testament to the openness, the pragmatism and the humility of the Ahmadiyya Muslim community that their flagship global event celebrated all faiths."

Rabbi Professor Daniel Sperber, representing the Chief Rabbi of Israel addressed Hazrat Mirza Masroor Ahmad as the 'Khalifa of Islam' and said:

> Humankind in the world are not its masters but its custodians. Let us return to the simple notion of faith and the sanctity of God.

The World Conference concluded with a silent prayer led by Hazrat Mirza Masroor Ahmad. Earlier in the evening, His Holiness held a series of private meetings with dignitaries and delegations from various countries and he also led the Maghreb and Isha prayers at the Guildhall.

A poem in Glorification of Allah

Holy is He Who Watches over me
(Urdu Poem)

Worship and praise belong to Him
who is Everlasting;
He has no equal or His like.
He alone endures, all else is but
perishable;
To love others is only an idle tale.
All are others,
He alone is the darling of my
heart;
The only cry of my heart:
Holy is He Who watches over me.
Holy is His Divine might,
Grandeur is His alone;
Those close to Him stand
atremble,
And angels are awe-stricken.
His Mercy is all-pervasive;
How can one be grateful enough?
We are all His creation;
Love Him we must.
To love others is contrary to His
Pride
Blessed be this day;
Holy is He Who watches over me.
Every comfort we enjoy
Is His Gift and Grace
Every heart is pledged to Him
And is filled with His Grandeur
We had better submit to Him
alone,
For in it lies all felicity and
auspiciousness;
Blessed be this day;
Holy is He Who watches over me.
He alone is the Succour and
Support of all;
His mercy is manifest.
He alone is dear to us;
He alone is our Beloved.
He alone is Indispensable;
Everything other than Him is
false.
Blessed be this day;
Holy is He Who watches over me.
The favour is Yours, O Lord;
I am but an offering at your
threshold.
You have granted the faith;
You alone are the Protector at all
times.
Your Grace covers us every
moment;
You are the Most Gracious,
Ever-Merciful.
Blessed be this day;
Holy is He Who watches over me.
How can you be thanked enough
All that is mine, is Yours!
You have filled my home with
every bounty;
All darkness vanished when your
light came;
Blessed be this day;
Holy is He Who watches over me.

[Mahmud ki Amin, Ruhani Khazain, Vol. 12, pp. 319-320]

In Light of the Writings of the Promised Messiah ﷺ

Finding God

By Atif Munawar Mir

Most religions describe God as an infinite reality, which is not bounded by time and space, and thus outside the grasp of human mind. A great chasm separates human mind and God. Can this gap be bridged and if so, how? Science is taking tiny steps forward but new scientific discoveries only confirm the depth and breadth of human ignorance. Since the development of modern science in the late 1600s, scientists and philosophers have attacked the idea of a God. They hold religion responsible for the oppression of humanity and want to replace religion with science as the supreme authority on human affairs. The idea that God does not exist became prevalent in the 19th century, which Nietzsche articulated in his famous phrase: "God is dead." In such context, Allah sent the Promised Messiah (as), who relied on Surah Al-Takathur to identify three tools that grant us certainty in the existence of Allah. These three tools are:

1. Knowledge by way of inference:
2. Knowledge by way of sight
3. Knowledge by way of experience

The degree of certainty these three tools provide varies. Knowledge by way of experience provides the highest degree of certainty in the existence of Allah followed by knowledge by way of sight. Knowledge by way of inference is the inferior of three forms of knowledge.

Knowledge by way of inference

The Promised Messiah (as) says that knowledge of God by way of inference is knowledge based on reason and information. When we see smoke from a distance, we infer the existence of fire. In a similar manner, when we see creation, we infer that there must be a creator. The sight of a sublime glacier melting into rivers, which snake their way into the ocean, and then vaporize to form clouds and then falls back on earth in the form of rain or snow is one of many marvelous phenomena in the universe. To a curious mind, a natural question comes to mind. Who created this beautiful machinery of nature in such an artistic manner? Such breathtaking beauty helps us to infer that a supreme being exists who created the universe and the life in it. The challenge is to find this creator. How do we know where He is, and how do we know His attributes? Holy Scriptures and prophets point to the fact that the creator of the universe communicates with His creation. Muslims believe that the final scripture revealed to humanity is the Holy Quran. The teachings of this scripture were demonstrated by the Holy Prophet in his practice. The Holy Quran and the life of the Prophet Muhammad, may peace be on him, offer indirect proof that Allah exists. Can we gain an even better knowledge of Allah? Yes. To understand Allah better, we need to rely on Allah's Grace. We have to seek His help to develop knowledge about Him without any intermediary. The Holy Quran states:

> Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:104)

Knowledge by way of sight

We can say that we see God with our own eyes when God reveals Himself to us. No longer do we depend on logic and information to infer the existence of Allah. At this stage of knowledge, we do not see only the smoke but also the fire.[2] However, sometimes revelation is not a testimony of our righteousness, but is a motivation for us to become righteous. It is like when our parents show us a beautiful toy and take it back until we finish our homework. In a similar manner, God grants us revelation and shows Himself to us but He stops His revelations if we do not respond with improved level of righteousness. In other words, if someone is blessed with revelation, it does not mean that the spiritual destination has arrived. It is more likely that God has given us a glimpse of our destination so that we start traveling faster on the spiritual path.[3] What is true revelation? The Promised Messiah (as) first explains what revelation is not. Any

brilliant idea of a scientist or philosopher cannot be termed as revelation. Otherwise, a thief who comes up with brilliant ideas of robbery will also be considered a recipient of revelation.[4]

The Promised Messiah (as) describes true revelation as something that is not a product of our mind but a meaningful back-and-forth dialogue between Allah and his servant.[5]

Those who are blessed with revelation are few because most of us choose worldly things over spiritual bounties. But once we have acquired the taste of genuine revelation, all worldly things become meaningless.[6]

Knowledge by way of experience

According to the Promised Messiah (as), revelation is open to us all, however we can only become worthy of it by becoming righteous. If revelation inspires righteousness in you then you become worthy of further revelations. Revelation and righteous actions reinforce each other and give us the highest level of certainty in the existence of Allah. At this stage of certainty, we feel the warmth of God in our hearts. It is as if we have become certain of fire by inserting our hand into the fire.

Since righteousness is a prerequisite for attaining certainty in the existence of God, we should know the meaning of righteousness. Righteousness, among other things, also means showing steadfastness in the face of misfortune. When great calamities enter the house of a righteous person, he does not "lose heart but says: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly and perfectly guided (2:156-158)." [7] Observing steadfastness during extreme hardships allows man to arrive at the absolute certainty of the existence of Allah. The Promised Messiah (as) explains that when people show steadfastness and do not lose heart in the face of fear, hunger, suffering and loss of wealth, it is they who are blessed from God and are perfectly guided. Steadfastness in the face of trials imprints divine attributes on their soul. At this stage, the knowledge is perfected through experience and moral qualities such as forbearance, become part of our personality.[8] Why is steadfastness, in the face of suffering, necessary to gain absolute certainty in the existence of God? Steadfastness in bleak times proves that we love and worship Allah and not our desires. The Promised Messiah (as) calls steadfastness a moral quality when "one suffers a loss one should consider it as rendering back to God that which He had bestowed, and should utter no complaint about it".[9] In other words, steadfastness is "reconciliation with the divine will".[10]

If we want to be filled with divine light, we must be ready to show steadfastness.[11]

Conclusion

It is in our nature to seek. Some try to find happiness in money and possessions. Some try to find happiness in knowledge. Others seek satisfaction in relationships and friendships. Then there are those who find happiness in self-denial and self-mortification. According to the Holy Quran, true happiness comes when our souls are at peace. And our souls are at peace when the reality of Allah has penetrated into our soul, body and mind.12 You do not find God in physics laboratories or in mathematical formulas. You will find God in logic, historical knowledge and revelation. But, the absolute certain knowledge of God comes when we are righteous and hence show steadfastness in the face of suffering. Steadfastness is one of the important keys that unlocks the door of our hearts and opens us up into the presence of Allah. It is interesting that scientists find logic to be the ultimate tool of knowledge. In Islam, steadfastness is an important tool that grants us

1 Ahmad, Hadhrat Mirza Ghulam, "Sources of Divine Knowledge", Philosophy of the Teachings of Islam, Islam International Publications Ltd, 1993, p. 99
2 Ibid, 103,
3 Ibid, 105
4 Ibid, 104
5 Ibid, 105
6 Ibid, 106
7 Ibid, 109-110
8 Ibid, 109-110
9 Ibid, 40
10 Ibid, 41
11 Ibid, 111
12 Al Quran 13:28-30.

knowledge of the infinite reality. Steadfastness and knowledge of God's existence are strongly intertwined in Islam.[13]

13 Al Quran 41:27-33.

The Holy Prophet (saw): A Messenger of Peace and Reconciliation

By Tommy Kallon

The Holy Prophet of Islam (saw) - the perfect exemplar, the prince of peace, the pride of the universe - whose life was immaculate and whose character unimpeachable, came into the world as a mercy for all mankind. Yet, for centuries, the opponents of Islam have consistently ignored all that was patently good, noble and beneficent in his life, example and teachings and have attempted to portray him, God forbid, as blood-thirsty and violent. Crude and offensive caricatures and cartoons have been produced in books and newspapers to demonstrate their malice and brazen attitude towards the Holy Prophet (saw).

Our Beloved Prophet (saw) has also been greatly misrepresented by some of his own followers, both in medieval and present times, who have committed enormities and monstrous crimes in his fair name.

Islam a Religion of Peace

It is a great distinction of the Holy Prophet (saw) that the very religion he founded bears a name the literal meaning of which is "peace". The word "Islam" indicates the very essence of the religious system known by that name. The teachings of the Holy Prophet (saw) guarantee and establish peace at all levels and in all spheres: individual, social, economic, national and international.

One who becomes a Muslim not only enters a safe haven but also guarantees it for others. The Holy Prophet (saw) defined a Muslim as one whose word or deed cause no harm to others. 'Peace' is the greeting of Muslims and 'Peace' shall also be the greeting of the dwellers of Paradise.

Inter-Religious Peace

That the great religions of the world are many in form yet one in origin is a truth now widely recognised and accepted but before the advent of the Holy Prophet (saw) that truth was quite unknown. It was from the desert of Arabia and from the mouth the unlettered Prophet (saw) that the great truth was promulgated that our God is the Lord, not of any particular tribe or nation, but of all peoples and all nations and that there is no people who have not been blessed with Divine guidance through Prophethood. God has been equally merciful and beneficent to all nations. If He raised the Holy Prophet Muhammad (saw) from Arabia, then He also raised Moses from Egypt, Jesus from Judea, Buddha and Krishna from India, Confucius from China and Zoroaster from Iran, peace be upon them all. Though their teachings were limited in their scope and have subsequently been interpolated, these prophets were the propagators of the same fundamental truths about the Unity of God. Islam is the only religion which accepts the founders of all revealed religions as Messengers of God and makes it incumbent upon its followers to believe in all of them. Comb through the pages of all religious scriptures and you will not find a similar teaching in them. A Christian may look upon Holy Prophet Muhammad (saw) as an impostor, a Jew may regard Jesus (as) as a false Prophet, a Hindu may consider Moses (as) a charlatan, but a Muslim leaves the pale of Islam the moment he fails to accept all of them as Prophets of God. This is the most practical step Islam has taken towards creating an atmosphere of peace and goodwill among the followers of various faiths. Since the creation of man, no prophet other than the Holy Prophet of Islam (saw) has brought such a teaching.

Respecting religious sentiments is another invaluable lesson taught to us by the Holy Prophet (saw). Once, during his lifetime, a Muslim and a Jew were involved in an argument. Both claimed and counter-claimed the relative superiority of their respective prophets. It appears the Muslim contender may have made his claim in a manner which wounded the susceptibilities of the Jew as

he approached the Holy Prophet (saw) and lodged a complaint against the Muslim. Upon hearing the complaint, the Holy Prophet (saw) admonished against being unmindful of the sentiments of others. "Do not exalt me above Moses", he said. This is despite the fact the Holy Qur'an declares him superior to all prophets. Such were the high standards of decency and courtesy the Holy Prophet (saw) required of his followers even in the throes of a heated theological debate.

The Charter of Freedom which he granted to St. Catherine's Monastery in Mount Sinai in 628, the 6th year of Hegira, is, perhaps, the best illustration the Holy Prophet's desire for inter-religious peace. This monumental document is unprecedented in the history of mankind. It states:

"This is the document which Muhammad, the son of Abdullah, God's Prophet, Warner and Bearer of glad tidings has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

Any Muslim violating or distorting what has been ordained will be considered to be violating God's Covenant and will be transgressing against His Promise and by doing so, will incur God's wrath, be he a monarch or an ordinary subject. I promise that any monk or wayfarer who will seek my help on the mountains, in forests, deserts or habitations, or places of worship, I will repel his enemies with my friends and helpers, with all my relatives and with all those who profess to follow me and will defend them, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment of their enemies in lieu of the poll tax they have promised to pay. If they prefer to defend their properties and persons themselves, they will be allowed to do so and will not be put to any inconvenience on that account.

No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches or other places of worship will be desolated or destroyed or demolished. No material of their churches will be used to build mosques or houses for the Muslims; any Muslim doing so will be regarded as recalcitrant to God and His Prophet. Monks and Bishops will be subject to no poll tax or indemnity whether they live in forests or on rivers, in the East or in the West, in the North or in the South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Every help shall be given to them in the repair of their churches. They shall be absolved of wearing arms. They shall be protected by the Muslims. Let this document not be disobeyed till Judgement Day." (Signed: Muhammad, the Messenger of God. ([Letters of the Messenger])

This important historical document affirms the Holy Prophet's (saw) sincerity and leaves no room for doubting his disposition to peace.

Social Peace

In the establishment of social peace also, the example of the Holy Prophet (saw) stands aloft as a beacon to illuminate the path to lasting harmony. His teachings provide conditions of peace for all those who heed his admonitions - neighbours and wayfarers, rich and poor, young and old, men and women.

Before the advent of the Holy Prophet (saw), women in Arabia were deprived of their rights and distributed as inheritance. By recognising the social status of women and their rightful place in society as wives and mothers; by securing their rights in inheritance, in divorce, in the guardianship of children, in the management of the affairs of the family and in worship; the Holy Prophet (saw) established peace in the family on a firm basis.

The momentous address which the Holy Prophet (saw) delivered shortly before his demise, after the performance of what has come to be known the Farewell Pilgrimage, is an epitome of the entire spirit and teaching of Islam. In the course of this address, he had this to say:

"O men, what I say to you, you must hear and

remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold are equal. Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

O men, your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that matter, a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honoured among you in the sight of God is the most righteous among you...

Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today, is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker...

What I have said to you, you should communicate to the ends of the earth. Perchance those who have not heard me may benefit by it more than those who have heard."

This sermon is an eternal Charter of Peace for all mankind. It shows how deep was the Holy Prophet's concern for the welfare of man and the peace of the world.

Economic Peace

"Peace depends on justice and economic progress depends on peace." In one of his recent addresses, this is the most pertinent advice offered to the world by Hadhrat Ameerul Mumineen (aba). Economic justice is a beautiful slogan common both to capitalism and socialism. Unfortunately, however, both have failed to do full justice to this golden principle as economic exploitation and unfair practices continue to widen the gap between the rich and the poor.

In the domain of economic peace, the teachings of the Holy Prophet (saw) are also an invaluable source of guidance for us. He took steps to remove vast disparities of wealth and poverty, necessary for the establishment of economic peace.

He enjoined the distribution of inheritance among all heirs - parents, children, widows, brother and sisters - so that no one has the power to bequeath the whole of his property to one person and thereby promote the accumulation of wealth.

He also recognised, in principle, the right of the poor in the wealth of the rich and through the institution of Zakat, he provided for the discharge of all those rights that the poor have in the wealth of the rich, and thus bring about reconciliation between the haves and the have-nots.

The concept of interest has played havoc with the economic peace of many households, institutions and even governments. In his historic address at the United Kingdom Houses of Parliament, Hadhrat Ameerul Mumineen (aba) "A major issue today is the economic crisis of what has been termed the credit crunch. Strange as it may sound, the evidence points towards one fact. The Holy Qur'an guided us by saying avoid interest because interest is such a curse that it is a danger for domestic, national and international peace." (22nd October 2008)

The prohibition of interest is central to the economic philosophy of Islam. Allah loves beneficence towards the poor and the needy and the equitable distribution of wealth among people. The system of interest strikes at the heart of these blessings.

A study conducted by leading scholars in what they sought alternatives to the interest-based global economy concluded that "by applying the Islamic approach, a lot of human misery could have been avoided." (A Short Review of the Historical Critique of Usury, Wayne A.M. Visser and Alastair Mclntosh) This shows that the Holy Prophet (saw) had laid the foundations for economic peace.

National Peace

Strained relationship between rulers and the ruled is another factor that can disturb peace. Islam prefers a democratic government but does

not preclude any form of government. Failure of governments and political systems, however, can cause misery and disaffection and can ultimately lead to demonstrations, industrial strife, rebellion and disorder.

The teachings of the Holy Prophet (saw) are indispensable for the establishment of national peace. He taught that authority vested in rulers is not their private property but a national trust that must be discharged with absolute justice and that government should be carried out in consultation with the people. On the other hand, he admonished the people to realise that the power to choose their rulers was a gift from God and therefore it should be carefully invested in those who fully deserve it. The Holy Qur'an says:

Verily, Allah commands you to make over the trusts to those entitled to them, and that, -when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing. (Ch.4:V.59)

After vesting authority in deserving rulers, the Holy Prophet (saw) taught that they must be accorded the fullest co-operation and obedience and not to rebel against them. The next verse goes on to say:

O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you... (Ch.4:V.60)

Obedience cuts at the root of all kinds of rebellion and anarchy and by laying absolute emphasis on this the Holy Prophet (saw) laid the foundation for national peace.

International Peace

For the settlement of international disputes, the following verse of the Holy Qur'an is pertinent:

And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (Ch.49:V.10)

This verse serves as an excellent model for the whole world and especially the United Nations. Islam forbids aggression but urges us to fight if failure to fight jeopardises peace and promotes war. This is the teaching on which peace can ultimately be built and this is the teaching on which the Holy Prophet (saw) based his practice.

Jihad

It is an oft-repeated allegation that Islam was spread by the sword. Such allegations, born out of prejudice and envy, have formed the basis of later claims that Islam is a religion of war and terror. Fair-minded commentators have utterly rejected this false notion of Islam. De L O'Leary, for example, writes:

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most absurd myths that historians have ever repeated." (Islam at the Crossroads, p.8)

About this the Promised Messiah (as) writes:

"Some, in their ignorance, blame Islam of Jihad to spread its message and of gaining converts at the point of sword. They claim that these converts were forced to change their religion under the threat of the sword. Woe to them a thousand times! They have exceeded all limits in their injustice and in their efforts to conceal the truth. o pity! What is wrong with them, that they wilfully turn away from realities? Our Holy Prophet (saw) did not appear in the land of Arabia in the capacity of a monarch. It therefore cannot be suspected that he had royal majesty and power with him, such that the people gathered under his banner for fear of their lives." (A Message of Peace, p.37)

The facts speak eloquently for themselves. For thirteen long years in Makkah after receiving the Call, the Holy Prophet (saw) suffered persecution and privations that were bitter, cruel and sustained. His tiny band of followers also suffered savage cruelties. They bore all these with dignity and decorum, setting the highest example of steadfastness. Never did they offer violence against violence, preferring to migrate from their homeland 200 miles into Madinah instead. Even then they would not be left in peace. The enemy pursued them with the ostensible aim of wiping

out Islam by use of force. It was then and only then that the Holy Prophet (saw) was compelled to take up the sword in defence of truth and freedom of conscience. Failure to fight would have meant the extermination of free belief and the search for truth.

Yet even during conflict, the Holy Prophet (saw) carefully particularised a number of rules of war for his followers intended to ensure that no transgression occurred. They were forbidden from attacking women, children, the elderly and the infirm. They were not to strike terror into the general population and were always to keep in view the possibility of peace. Likewise, they were to be mindful of protecting public buildings, fruit trees, cattle and religious seminaries.

The struggle against the enemies of Islam which appeared utterly hopeless in the beginning was carried to a triumphant consummation when Makkah, without any bloodshed, opened its gates to the Holy Prophet (saw) and his companions on the day it was conquered. This conquest of Makkah, this glorious day in the history of Islam, this singular event in the history of mankind affirms more than anything else that our Beloved Prophet (saw) was the true Champion of Peace. Victory did not spoil him. Triumph did not detract from his excellent virtues. Power did not corrupt him. The world witnessed the spectacle of the most magnanimous and generous act of forgiveness of which history furnishes a record. The Holy Prophet (saw) readily granted amnesty to his erstwhile persecutors, the magnanimity of which softened the hardest of hearts. Bitter enemies of the morning became warm friends by midday. Even the most die-hard enemies of Islam could not resist the healing balm so generously and so effectively applied by the Holy Prophet (saw).

Commenting on this conquest of Makkah, the Rev. Bosworth Smith writes:

"Now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Read the account of the entry of Muhammad into Mecca side by side with that of Marins or Sulla into Rome. Compare all the attendant circumstances, the outrages that preceded, and the use made by each of his recovered power and we shall then be in a better position to appreciate the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge. From a helpless orphan to the ruler of a big country was a great transition, yet the Prophet retained the nobility of his character under all circumstances." (Muhammad and Muhammadanism)

Peace between Man and God

Let there remain no doubt that the Holy Prophet (saw) was indeed a Messenger of peace and reconciliation whose greatest achievement in this regard was the establishment of peace between man and God. He was born in an era which was the darkest period of the Dark Ages. Religion, morals and philosophy were all at a low ebb. The Arabs were divided into warring factions; he united them in love for each other and for their Creator. They were responding like beasts to their animal urges; he refined their cravings into aspirations for the sublime. They were idolatrous and lacking in any notion of Divine Unity; he established them as the sincerest worshippers of the One True God. Even then he would continually pray for the salvation of his spiritual progeny. Sinless though he was, he prayed for the forgiveness of our sins. To save us from the fire of Hell, he would stand so long in prayer that his feet would get swollen. He wept for our sake till his breast heaved like a boiling pot and his prayer mat became soaked in tears. He drew unto us the mercy of God; he toiled for His pleasure, again for our sake. He caused us to be wrapped up in the mantle of Allah's grace and the garment of His compassion. In short, he paved the way for us to achieve everlasting peace, communion and union with our Maker.

Conclusion

Nothing seems more ironical than that the Prophet who was born in Makkah, known as Balad-ul-Ameen, that is, the Abode of Peace; the Prophet who founded a religion the very name of which means peace; the Prophet who struck at the very root of religious acrimony by requiring his followers to believe in all Prophets of God; the Prophet whose teachings if fully acted upon would bring about an era of perpetual peace in all

spheres of life; the Prophet who lit up the path to everlasting peace, communion and union with our God; should be branded the prophet of war whose religion was propagated at the point of the sword.

We will content ourselves, however, in the knowledge that every objective study of the life of our Beloved Prophet (saw) cannot but affirm his excellent virtues and peaceful disposition. The Christian author, Karen Armstrong, when suggesting how the West could understand Islam, writes:

"Perhaps one place to start is with the figure of Muhammad: a complex, passionate man who sometimes did things that are difficult for us to accept, but who had genius of a profound order and founded a religion and a cultural tradition that was not based on the sword - despite the Western myth - and whose name 'Islam' signifies 'peace and reconciliation.'" (Muhammad, A Western Attempt To Understand Islam, pp. 265/266)

The great British playwright and author, George Bernard Shaw, concluded:

"...far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness" (The Genuine Islam, Vol. 1, No. 8, 1936)

Responsibility of Ahmadis

We live in a world rent asunder by strife; where warfare and conflict are commonplace; where economies have faltered under the weight of inequality and political systems have ruptured by the force of their corruption; where the most basic of rights purported to be for the many are usurped by the few; where world leaders are finding themselves increasingly powerless in offering lasting solutions to global problems. For every level of human existence be it individual, communal, national or international, it is acutely obvious that our modern world is devoid of peace and harmony.

It is a sad indictment of the current state of affairs made only worse when we consider that over 1400 years ago in the barren deserts of Arabia, at a time when populations were sparse, when modes of communication were limited and methods of warfare basic, that Almighty Allah imbued the most humble of His Servants to have ever trod the earth with the most exquisite message of peace that humankind has ever been privy to and shaped that Messenger's life in such a way that every last sinew of his being was dedicated to guiding mankind as to the true manner in which that message could be inculcated into our daily lives.

As followers of the Promised Messiah (as) who was commissioned by Allah to renew the relationship between man and God, to eliminate religious wars and to lay the foundations of peace, it is our responsibility in today's world to explain all the beautiful teachings of peace and reconciliation illustrated in the life of the Holy Prophet (saw). We, the members of this Community, must confront the dark forces of ignorance and prejudice surrounding the citadels of civilisations with the true teachings of the Holy Prophet (saw) so that humankind can benefit alike from his precept and from his example.

It is only fitting, therefore, that I leave the last word to our Beloved Huzur who once addressed the Community in the course of a Friday Sermon in the following terms:

"It is a duty of every Ahmadi today that he should take this message to the whole world that the true teaching of Islam is the one that has been given to us by the Promised Messiah (as). You should take the message of love, peace and brotherhood and declare to the whole world that Islam was not spread by the sword but by the excellence of its teachings... It is the crying need of the time to convince the world that Islam spread during the time of the Holy Prophet (saw) because of his prayers and supplications and in this age, God willing, this will happen only by presenting the true teachings of Islam as expounded by the Promised Messiah (as), the true devotee and servant of the Holy Prophet of Islam (saw)."

May Allah so ordain that we are able to respond to this call of Hadhrat Ameerul Mumineen and thereby become instrumental in establishing the peace in the world which our Beloved Prophet (saw) pined for so much, Ameen.

SOW THE SEEDS OF LOVE



South Region

Cheque Presentation Dinner

Majlis Ansarullah South Region held their cheque presentation dinner on 19/01/2014 with SAMARITANS of Croydon. 13 members of SAMARITANS, deputy mayor of Croydon and a councillor from New-Addington attended the function. After recitation of the Hoy Qur'an, regional missionary delivered a short speech about Islam Ahmadiyyat. Dr Ejaz ur Rehman Naib Sadr Ansarullah explained the role of the charity in Islamic teachings. A cheque worth £1000 was presented to the head of SAMARITANS, who thanked the Ahmadiyya community and talked about the history of SAMARITANS and how they help people in dire need. Deputy mayor and councillor of New-Addington addressed the audience and appreciated the work by our community.

Guests were presented with gift packs and a dinner was served. Dr Ejaz ur Rehman and Ch Rafique Javed represented the Markaz. Regional missionary Mr Faiz Ahmad Zahid, regional Aamla members and all Zoama of South region attended the programme.





South Region held their cheque presentation dinner on 19/01/2014 with SAMARITANS of Croydon, chaired by Dr Ejaz ur Rehman.

New year celebration stalls

Majlis Norbury had suggested New Year celebration stalls to be set up on the places marked for Tabligh activities. Stalls were prepared and people were offered tea/coffee, cake and sweets to the children along with New Year cards. Majalis Norbury, Lambeth, west Croydon, Thornton Heath, Lewisham, Shirley and Purley participated in this program.

Qur'an Exhibition By Majlis Ansarullah Norbury

Majlis Norbury held a Qur'an Exhibition on 22nd of February 2014 in Amazon hall, Pollards Hill. Four hundred leaflets were distributed in the surrounding areas. The hall was decorated with 20 Pop-ups and 14 Qur'an copies of different translations and different Jama'at Books were also displayed. We displayed different banners outside the hall to inform and attract the people. Approximately 68 people visited the Exhibition who we served with refreshments. Different literature packs were given to the visitors. One of the visitors, who is a priest, agreed to hold an inter-religious day with us.

Report by Mr Tariq Majeed, Regional Nazim South



Majlis Norbury of Region South held Tabligh Stalls in Norbury

North West Region

Majlis Bolton

PRESENTATION TO THE MAYOR OF WIGAN AT WIGAN TOWN HALL, 27 FEBRUARY 2014

As part of the Centenary Celebrations of the Ahmadiyya Muslim Association UK, a Charity Peace Walk was arranged by Majlis Ansarullah UK in Manchester in June 2013. Funds were raised by the peace walk. One such area is Wigan which is approximately 12 miles away from the nearest Jama'at, Bolton. Wigan is a town in Greater Manchester area and is historically a major mill town and coal mining district.



Presented Books "Life of Muhammad" and Pathway to Peace to Mayor

The Mayor of Wigan, Councillor Billy Rotherham, was contacted by Mr Arif Ahmad, the Zaeem of Spen Valley. The mayor was delighted to accept the donation of £500 for his local charity – "the Heartbeat" an appeal for the coronary care unit at Wigan Infirmary. Funds will go towards building a new recovery unit with modern comfortable facilities for patients after surgery.

The presentation of the donation to Mr Mayor was arranged at Wigan Town Hall. Mr Mayor together with 7 Ansar attended the presentation. Short addresses were given by Mr Arif Ahmad and Mr Muhammad Kashif about the charitable activities of Majlis Ansarullah and the Ahmadiyya Muslim Jama'at. In addition, the purpose of the donation – that is to support small local charities – was also explained.



Presented a cheque for £500 to the Mayor WIGAN

The party met and presented Mr Mayor with the cheque for £500, a copy of the book "Life of Muhammad" and a copy of World Crisis and the Pathway to Peace. Following the presentation, all 74 Councillors of Wigan were also presented with a copy of "Life of Muhammad", a copy of World Crisis and the Pathway to Peace and a letter with some basic information about the Jama'at. A copy of the English Translation of the Holy Qur'an (with commentary) was also presented to Wigan Library.

Finally, the English Translation of the Holy Qur'an, "Life of Muhammad", World Crisis and the Pathway to Peace and some chocolates were left at the constituency office of the local MP – Lisa Nandy *Report by Arif Ahmad*

South Region





South Region held Check presentation on 16/01/2014, Sheikh Rafique Tahir Chaired, with Imam Rashid sahib and Regional Nazim Tariq Majeed sahib

North West Region

MAJLIS MANCHESTER NORTH
THE CHEQUE PRESENTATION TO THE MAYOR OF KENDAL 20TH FEBRUARY 2014

Kendal, which is approximately 40 miles away from the nearest Jama'at (Preston) is an old market town situated in one of the most beautiful parts of the country – the English Lake District. The Mayor of Kendal Town Council, Councillor Sylvia Emmott, was contacted by Mr Arif Ahmad, the Zaeem of Spen Valley. She was delighted to accept the donation of £500 for her local charity – "the Gateway Centre", which is a partnership between 5 charities - Age UK South Lakes, South Lakeland Carers, Alzheimer's Society, Sight Advice and South Lakeland Mind. The Centre delivers advice, practical support and social opportunities to the elderly residents of Kendal.

The presentation with Madam Mayor was arranged at The Gateway Centre in Kendal and approximately 30 organisers and users of The Centre attended the presentation. A local councillor, Councillor Geoffrey Cook, who is the Vice Chairman of Cumbria County also attended the function. A short description was given by Mr Arif Ahmad about the charitable activities of Majlis Ansarullah and the Ahmadiyya Muslim Jama'at. The purpose of the donation is to support small local charities was also explained. Madam Mayor gave a short address and was presented with the cheque for £500 with a copy of the English Translation of the Holy Quran (with commentary), a copy of the book "Life of Muhammad" and a copy of World Crisis and Pathway to Peace. All of the 35 Town Councillors of Kendal were also presented with a copy of "Life of Muhammad", a copy of World Crisis and Pathway to Peace and a letter with some basic information about the Jama'at.

In addition, a copy of the English Translation of the Holy Quran (with commentary) was presented to Kendal Library. The English Translation of the Holy Quran (with commentary), "Life of Muhammad", World Crisis and Pathway to Peace and were left at the constituency office of the local MP, Tim Farron, who is the President of the Liberal Democrats.

Report by Arif Ahmad



Arif Ahmad (Zaeem of Spen Valley) and Abdul Mateen (Zaeem of Manchester North) discussing the beauty of the Holy Qur'an with The Mayor of Kendal Town Council, Councillor Sylvia Emmott



Arif Ahmad and Abdul Mateen (Zaeem of Manchester North) presenting a cheque for £500 from Majlis Ansarullah UK to The Mayor of Kendal Town Council, Councillor Sylvia Emmott and Councillor Geoffrey Cook, Vice Chairman of Cumbria County Council.



Burton visited the inter faith function in Burton. I met the Lord Mayor of Burton. I made 9 contacts at this function.
Report by Aamir Sikander

North West Region

Majlis Ansarullah Manchester West held Qur'an Exhibition on 18 January 2014.

With the Co-operation of a Private Company "Salix Homes", we made a programme of exhibition in "**Salford library**". Thirty eight guests visited this exhibition from Pakistani, British, Arabian and African backgrounds.

Ansar who helped to make this programme successful are. Mr M Kashif (Regional Nazim Ansarullah NW), Mr Mohammad Akram Missionary Incharge, Mr Sheikh Waseem Hayyat, Mr Syed Ehsan Shah, Mr Tanveer Shah, Mr Gulshan Ahmad Khan, Mr Mansoor Ahmad Rana, Mr Abdul Rauf Yousaf, Mr Mubashir Ahmad, Hafiz Arslan Ahmad Rana, Dr Imran, Mr Ali Khalid, Mr Muhammad Shahid Bhatti, Mr Syed Ehsan Shah, Mr Abdul-Rauf Yousaf, Mr Iftikhar Ahmad, Mr Abdul-Rauf Yousaf.



Qur'an Exhibition on 18 January 2014 in Salford



Qur'an Exhibition on 18 January 2014 in Salford



Qur'an Exhibition on 18 January 2014 in Salford

Qur'an Exhibition - Manchester West

Majlis Ansarullah Manchester West held a Quran Exhibition on 8th February 2014 at Stratford Hive Gallery at the Stratford Mall. The gallery was booked free of cost for six months opening a great opportunity to hold such Exhibitions in future as well.

The Exhibition commenced at 11.00 AM and continued till 3.OO PM. Guests showed keen interest in the exhibition and get-together meeting. 18 guests visited the gallery. Contact details were obtained from 4 guests.





One to one meeting with an English visitor and Doctor Imran
In the background a Bengali woman talking to Sheikh Waseem Hayat

Report by Mansoor Ahmad Rana (Zaeem Ansarullah) Manchester West

Middlesex Region

Cheque presentation to Bracknell Forrest Council

On 22nd Jan 2014, a delegation of Ansar visited Bracknell Forrest Council to present a cheque of £500. The event was attended by Naib Sadr Majlis Ansarullah Dr Ijaz ur Rehman, Regional Nazim Mr Naeem Tahir and Regional Charity Coordinator, Haidar Hameed. This money was collected through Ansar Charity Walk for Peace, which had taken place in Manchester on the 30TH June 2013. This was a part of the ongoing project to donate to 100 charities in celebration of the Ahmadiyya Jamaats centenary in the UK. The donation of £500 was made to a local charity called "Thames Hospice", which provide expert care to adults with life-limiting illness. Their services include nursing and medical care in their hospice in Windsor and a Community therapy unit in Ascot.



Presented a cheque of £500 to the Mayor of Bracknel Forest Council, Mrs Jan Angell by Naib Sadr Majlis Ansarullah Dr Ijaz ur Rehman, Regional Nazim Mr Naeem Tahir and Regional Charity Coordinator, Haidar Hameed.

It was arranged to meet the Mayor of Bracknel Forest Council, Mrs Jan Angell, within the Mayors parlour. After a short prayer, a newly appointed Cllr was welcomed. Haider Hameed was welcomed to the podium to present an introduction of the AMA. This provided an excellent platform to share with everyone the commitment to charitable work undertaken both recently and over the decades in the UK. The Mayor received the cheque with thanks. *Report by Haidar Hameed*

Bait-ul Noor Region

A brief report on a meeting with Mayor of Lambeth,

By the grace of god we had a brief meeting with Mayor of Lambeth on 20th Jan 2014 took around 30 minutes which was arranged by Mr Tousef Butt of Mitcham, attended by myself, MR Rana Latif Zaeem-e-Aala BN and Mr Tousef Butt.

During the meeting we gave a brief introduction of Jama'at and our 100 years of celebration in United Kingdom with various activities which Jama'at carries like peace in UK, buses campaigns, Charity walk in various location since many years.

Introduction about Huzoor Aqdas and his presence with various addresses on peace around the world including European Parliament, peace Symposium carried out yearly basis. We have presented Qur'an with English translation, Books Life of Muhammad (pbuh), and Pathway to Peace.

We met 10 other officials in Lambeth council and presented Life of Muhammad (pbuh), Pathway to Peace.

The Mayor was very much pleased to received Qur'an and said he will be displaying in the council to view for all and promised that he will be inviting us in their next council meeting so that we can give brief introduction about Jama'at to all their councillors.

Report by Shakeel Ahmed.



Presented by Mr Rana Latif Zaeem-e-Aala and Mr Tousef Butt and Mr Shakeel Ahmad Holy Qur'an with English translation, Books Life of Muhammad, and Pathway to Peace to the Mayor of Lambeth

North Nest Region

ACKNOWLEDGEMNT E-MAIL FROM TIM FARRON MP SPEN VELLY

Dear Arif

Thank you so much for calling into my office on Friday. It was incredibly kind of you to give me a copy of the Holy Quran, as well as the literature on the Holy Prophet Muhammad and the on-going crisis facing the world. The chocolates were also very well received by my team! I'm very sorry that I wasn't able to meet you in person. I was very interested to read about the work of the Ahmadiyya Muslim Association and the excellent fundraising activities you undertake. I was especially pleased to learn that you had made a presentation of the Mayor of Kendal's charity. Thank you for making an important contribution towards our area and supporting such worthy causes.

Please pass on my thanks and best wishes to your members,

Yours sincerely

TIM FARRON MP

Cheque Presentation to the Mayor of Darlington

Majlis Hartlepool

As part of the Centenary Celebrations of the Ahmadiyya Muslim Association UK. The priority is to contact Mayors in areas where there is no Jama'at or where the local people are unlikely to have contact from the Jamaat before. One such area is Darlington which is approximately 25 miles away from the nearest Jamaat – Hartlepool.

On Thursday 23rd January 2014, a Jama'at delegation (Mr Bilal Atkinson, Mr Tahir Selby, Mr Rashid Amini, Mr Mubashir Khan, Mr Imran Khalid and Mr Mustjab Khokhar) visited the town hall in Darlington. A cheque for £500 was presented to the Lord Mayor, Councillor Charles Johnson and the Mayoress, Mrs. Carol Johnson, who were very grateful for the donation.



A copy of the Holy Qur'an was presented by Tahir Salby sahib to the Mayor and Mayoress.

The Jama'at delegation was warmly received by the Mayor and Mayoress. Over tea, discussions started about the history of the Jama'at and the charitable work undertaken by the Jama'at for the local communities.

A copy of the Holy Qur'an was presented to the Mayor and Mayoress. 53 gift bags were prepared for each councillor containing 2 books (Life of Muhammad and World crisis and the pathway to Peace). The Mayor, after being told about the upcoming cycle Marathon from 1st-6th June, offered to welcome our cycling team at Darlington. He also promised to attend our upcoming peace conference in Darlington in March and offered us use of the Town hall free of charge.



A cheque for £500 was presented by Rashid Amini Regional Nazim NE and Muszab Khokhar Zaeem Hartlepool to the Lord Mayor, Councillor Charles Johnson and the Mayoress, Mrs. Carol Johnson

Midlands Region

REPORT OF THE PRESENTATION TO THE MAYOR OF STAFFORD AT THE CIVIC CENTRE, STAFFORD 25 FEBRUARY 2014

The priority is to contact Mayors in areas where the local people are unlikely to have had contact from the Jama'at before. One such area is Stafford which is approximately 20 miles away from the nearest Walsall.
Stafford is the county town of Staffordshire in the West Midlands. It is a very beautiful and historical town thought to be founded in around 700AD. Stafford has its fair share of interesting buildings, places and people. Like many towns in England, it has a well documented history. The Ancient High House, Stafford Castle, the churches of St Chad and St Mary, the great hall of Shugborough, the Shire Hall, Izaak Walton and the like, all take pride of place in Stafford's past. Stafford is the main administrative town for local government and hosts the offices of Staffordshire District Council.
The Mayor of Stafford Town Council, Councillor Angela M Loughran, was initially contacted by Mr Arif Ahmad, the Zaeem of Spen-Valley, on behalf of Sadar Majlis Ansarullah,UK. A team of 6 Ansar were then directed to prepare gift packs for the Mayor and her 59 local councilors along with a donation cheque. The Mayor was delighted to accept the donation of £500 for her local charity – Stafford and District Bereavement and Loss Support Services.
The presentation of the donation to Madam Mayor was arranged at The Civic Centre in Stafford and approximately 30 organisers and users of The Centre attended the presentation. This included various councilors, Council's head of policy and improvement and the Mayor's Sergeant.
A short address was given by Mr Arif Ahmad about the charitable activities of Majlis Ansarullah and the Ahmadiyya Muslim Jama'at. This was then followed by a short address by Syed Imtiaz Ahmed, Regional Nazim Midlands, identifying some of the specific local humanitarian and fund raising activities taking place in the region. Madam Mayor also gave a short address and was then presented with the cheque for £500 by the Regional Nazim and Local Zaeem of Walsall, Mr Musah Ankomah. A copy of the English Translation of the Holy Qur'an (with commentary), a copy of the book Life of Muhammad and a copy of World Crisis and Pathway to Peace were also presented to her and to other 59 Town Councillors of Stafford were a copy of books Life of Muhammad, and World Crisis and the Pathway to Peace and a letter with some basic information about the Jama'at.
In addition a copy of the English Translation of the Holy Qur'an was presented to the Stafford Library.
Finally the English Translation of the Holy Qur'an, books Life of Muhammad,World Crisis and the Pathway to Peace were left at the constituency office of the local MP.

Madam Mayor has since the function sent a card and letter of thanks and appreciation of the function. In her letter, she congratulated the Ahmadiyya Muslim Association for the work they are doing in promoting social responsibility and fund raising for especially the smaller charities which often have difficulty in attracting donations.

The following Ansar attended: Mr Arif Ahmad, Mr Imtiaz Ahmad, Mr Ephram Toban (Toby), Mr Ch Abdul Baseer Rehan, Mr Manzoor Ahmad Warraich, Mr Malik Munir.



presented with the cheque for £500 by the Regional Nazim and Local Zaeem of Walsall, Mr Musah Ankomah to Madam Mayor



Mr Arif Ahmad and Mr Syed Imtiaz Ahmed, Regional Nazim Midlands with the Madam Mayor

London Region

Majlis Ansarullah Inner Park – Tabligh Day

Majlis Ansarullah Inner Park held a Tabligh Day on the 17th November 2013 at Shepherds Bush station. The team consisted of 10 Ansar. The team was divided into 3 sub teams. The first team, consisting of 4 Ansar, was sent to the surrounding area to deliver leaflets. The second team, with 3 Ansar were managing the stall and the rest of the team were delivering leaflets. It was a successful day and we gathered contact details of quite a few people. About 40 books and 800 leaflets were distributed.



(in this picture, Zaeem Majlis Mr Sidiq Butt, Mr Saghir Ahmad, Mr Abdul Qadir Kokab at the Tabligh Stall)

Jalsa Seerat-un-Nabi SAW

Majlis Ansarullah Fazl Mosque held Jalsa Seerat-un-Nabi (saw). The function was chaired by Zaeem Ansarullah and was attended by Maulana Naseem Bajwa, Imam of the Baitul Futuh. The meeting started with Tilawat by Ikrama Najmi and pledge was taken by Zaeem Ansarullah. Munawar Ahmad Nasir delivered a speech on character of the Holy Prophet (saw) and suggested that every one of us should become a missionary to spread the message of Ahmadiyyat. This was followed by recitation of a poem by Iqbal Ahmad Khan. Maulana Naseem Bajwa explained the concept of Seeratun Nabi meetings. He said, We celebrate Seeratun Nabi following the Qur'an and the Sunnah of the Holy Prophet (saw) himself. The Holy Qur'an says "If you love Allah then follow the Prophet of Allah". The authority is the Holy Prophet (saw) and his rightly guided Khulafah. He also advised that we should invoke lot of Darood Shareef especially on Fridays.



Report by Naeem A Raza, Zaeem Mosque

Comments from visitor

Hi Naeem, Peace be With You,

I was very pleased to see you and your colleagues on Sunday ,propagating the All - Important Message of Peace , and Love to All Beings .Om Shanti ! It is the inner meaning of All True Faith , and particularly the ' Endogenic Religions , ' which have sprung up on the Sacred Soil of Mother India , or Bharat Mata , as she was Anciently known .

For some time now I have been very interested in Ahmadiyya Mission , which seems to be something of a ' Software Update of the Ancient Motherboard,'Amma, Mother Nature, which all must agree has given Birth to All Beings .

I hope to see you soon and would be most interested in seeing something of your work , as per your kind invitation to come and visit the Mosque and associated departments affiliations . Now indeed is the Time for this Work to come into its own ,having been so carefully prepared , and long awaited . The World is one in the Internet , ' in Him we move , and Breathe , and Have our Being.

Best Wishes ,

SARATHI ANUYAYI

Please Visit and give your Remarks / Feedback **www.ukmuslimsforpeace.com**

London Region

Majlis Wimbledon had the privilege to hold Tabilgh stall on 17th February 2014. (**5 books and 150 leaflets distributed** to various visitors of the stall). It was visited by many people and they gave different interesting remarks. This was followed by a village stall on the 20th February 2014 which was also very successful (**3 books, 95 leaflets distributed**).



One gentleman who was so impressed with the book World Crisis "Pathway to Peace" that he immediately engaged in reading and said "this is the book of the day", "It's got everything" and sent his blessings to us. Few people said that they were impressed by our slogan Love for all hatred for none and said that "you are doing a good job".

God blessed us with an opportunity on the 25th February 2014 to organise and hold an arrangement of student visit at Bait-ul Futuh mosque which consisted of a question and answer session with imam sahib Baith-ul Futuh this was very outstanding that they wished to revisit the mosque; they also took 10 books and 21 different leaflets.

Reported by Agha Habib Ullah, Majlis Ansarullah Wimbledon



On 25th February 2014 to organise of student visit at Bait-ul Futuh mosque. Group photo with Imam Naseem Bajwa sahib and Mr Agha Habib ullah.





Majlis Roehampton Vale held a very successfull Tabligh Stall in January 2014, Mr Basharat Mumtaz sb Zaeem Majlis with other Ansar

London Region


London Region held Regional Tabligh Workshope on 19 Jan 2014
On Stage (Imam sahib, Kahloon sahib, Shakil Butt, Khalid Mahmood ZA.

مجلس انصار اللہ لندن ریجن کے تحت مورخہ 19 جنوری 2014 کو داعیانِ الی اللہ کے لئے ایک ٹریننگ کیمپ کا انعقاد کیا گیا۔ جس میں 195 انصار نے شرکت کی۔ قائد تبلیغ مکرم شکیل احمد بٹ صاحب کی صدارت میں تلاوتِ قرآنِ کریم سے پروگرام کا آغاز ہوا۔ عہد انصار اللہ اور نظم کے بعد قائد صاحب تبلیغ نے Seasons Greeting Cards کی کامیاب تقسیم اور اُسکے نتائج اور ویب سائٹ پر موصول ہونے والے پیغامات کے بارہ میں بتایا۔ اور آئندہ بھی تبلیغی کاموں میں بڑھ چڑھ کر حصہ لینے کی تلقین کی۔ محترم امام عطاء المجیب راشد صاحب نے مقررہ موضوع ”اسلام میں عورت کا مقام“ کے موضوع پر سیر حاصل گفتگو فرمائی۔ اِس سلسلہ میں ہونے والے سوالات کے قرآن وحدیث کی روشنی میں جوابات بڑی تفصیل سے بیان کئے۔ اختتامی اجلاس میں نائب صدر انصاراللہ مکرم منصور کاہلوں صاحب بھی شامل ہوئے۔ انہوں نے بتایا کہ مجلس انصاراللہ یوکے کس طرح حضور انور کے ارشادات پر عمل کرتے ہوئے تبلیغ کے کام کو مزید فعال بنانے کی کوشش کر رہی ہے۔ نیز کُتب لائف آف محمد ﷺ اور پاتھ وے ٹو پیس کی مزید پرنٹنگ اور تقسیم کے متعلق پروگرام سے تمام انصار کو آگاہی دی۔ اِس موقع پر ایک ناصر بھائی نے لائف آف محمد ﷺ 2000 کاپی کے لئے ادائیگی کا وعدہ کیا۔ پروگرام کے آخر میں امام صاحب نے دعا کروائی۔ نمازِ مغرب وعشاء کی ادائیگی کے بعد تمام انصار کی خدمت میں کھانا پیش کیا گیا۔







At the Regional Tabligh Workshope London Region
Mr Sidiq Butt as Zaeem Majlis Shire his field Experience


Majlis Ansarullah Wandsworth held Tabligh stall in January 2014

Please Visit and give your Remarks / Feedback
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Baitul Futuh Region

Majlis New Malden

High street stall - Alhamudollillah, the stalls' department headed by Mr Saleem Bhatti held its first stall on the high street which was manned by five people. One English holy Quran was donated to a new English contact who personally requested for it. He also requested to be informed of any Jamaat activities taking place. About 100 frequently asked questions leaflets were distributed to the public and others stopped by including members for a chat.

A pack of leaflets including book 'path way to peace' was also given to the stall of Raynes park church members who also hold a regular stall on the high street and in return invited us to attend the Sunday service which was accepted and fulfilled.

A lively chat was also held with our Muslim Sunni brothers on the same high street who regularly request and receive our literature and Qur'an.

Church visit - 5 members responded to the invitation by Raynes park church members to attend their Sunday service. A warm welcome extended to us, English Quran, book 'path way to peace' and other literature were donated to pastor Abraham one other member who promised to visit our mosque with his team.

The Church is multi cultural with members from Ghana, Uganda, Korea etc.

Kinston First - A pack of literature including book 'path way to peace' was donated to Kingston first personnel who manage Kinston high street during a visit to book dates for our future activities.

All in all it has been a busy start for our members and God willing it looks to be a busy near future.





Members involved -
Mr Bashir Tahir, Mr Norman, Mr Toki, Mr Mwanje Jamil, Mr Saleem Bhatti, Mr Salahudin, Mr Kashif, Mr Amir Anees.



Majlis Ansarullah Morden South, held very successful Tabligh Stall in City



Majlis New Malden visited their Allocated village in Bookham Village



قیادت تبلیغ ۔ مجلس انصار اللہ یو کے

تبلیغ نیوز لیٹر

تبلیغی مساعی مجلس انصار اللہ یو کے

مجلس انصار اللہ یو کے، کے تحت مجالس میں تسلسل کے ساتھ تبلیغی پروگراموں کا انعقاد کیا جارہا ہے۔ جن میں چیریٹی چیک پریزینٹیشن اور قرآن کریم نمائش مختلف زبانوں میں تیار کردہ تراجم قرآن کریم نیز مختلف جماعتی تبلیغی کُتب اور لٹریچر پر مبنی سٹال بھی لگائے گئے۔ اللہ تعالیٰ کے فضل سے کافی بڑی تعداد میں غیر از جماعت مہمانوں نے شرکت کی۔ تمام تبلیغی پروگراموں میں اور تبلیغی اسٹالوں پر بطورِ خاص کُتب لائف آف محمد ﷺ اور PATHWAY TO PEACE بھی پیش کی گئیں۔ اللہ تعالیٰ محض اپنے فضل سے ان پروگراموں میں شامل ہونے والوں کو اسلام احمدیت کی صداقت کو سمجھنے کی توفیق دے اور غیر معمولی ثمرات سے نوازے۔ اللہ تعالیٰ کے فضل سے یو کے بھر میں اور خصوصاً لندن اور M25 کے ارد گرد کے ریجنز سے انصار کی بہت بڑی تعداد تبلیغی کاموں میں حصہ لے رہی ہے۔ اللہ تعالیٰ تمام داعیانِ اِلیٰ اللہ کو احسن طریق پر کام کرنے کی توفیق دے اور اِن کو دین و دنیا کی بہترین حسنات سے نوازے۔ آمین

جیسا کہ حضور اقدس ایدہ اللہ تعالیٰ نے فرمایا ہے کہ "**جو تمہارے بس میں ہے کر گزرو**"۔ پس ہماری کوشش ہے کہ ہم اپنے پیارے امام کی تمام نصائح پر عمل کرتے ہوئے، اللہ تعالیٰ کی رضا حاصل کرنے والے ہوں۔ اللہ تعالیٰ اپنی جناب سے ہماری مدد کے سامان عطاء فرمائے۔ آمین (خاکسار شکیل احمد بٹ۔ قائد تبلیغ۔ مجلس انصار اللہ یو کے)

Baitul Futuh Region

ریجن بیت الفتوح کی مجلس New Malden کو 12 دسمبر 2013 سے 17 جنوری 2014 تک Kingston کے میوزیم میں توفیق ملی۔ مکرم بشیر احمد طاہر صاحب، مکرم انور علی ناصر صاحب، مکرم ہارون بابر صاحب اور مکرم ندیم خان صاحب پر مشتمل ٹیم کو تبلیغی نمائش لگانے کی سعادت ملی۔ اِس عرصہ میں 23 دِن میوزیم میں نمائش چلتی رہی۔ تقریباً 1150 احباب نے اِس نمائش کو دیکھا۔ Kingston میوزیم کی انتظامیہ نے بھرپور تعاون کیا۔ اسی طرح مجلس New Malden نے 18 جنوری کو Crawley میں بھی مسجد نور کے افتتاح کے موقع پر تبلیغی نمائش کا اہتمام کیا۔ اِس ذمہ داری کو مکرم بشیر احمد طاہر صاحب، مکرم انور علی ناصر صاحب اور مکرم سہیل اختر صاحب نے بڑی خوش اسلوبی سے نبھایا۔ نمائش رات دس بجے تک جاری رہی۔ مسجد کے افتتاح پر تشریف لانے والے تمام مہمانوں نے نمائش دیکھی اور بہت پسند کیا۔





Majlis Ansarullah New Malden held Qur'an Exhibition in Kingston and in Crawley in January 2014